

A REPORT FROM THE FARASH BAZAAR
POLICE STATION RELIEF CAMP

DAY ONE TO THREE

When the news of the Prime Minister's assassination was announced on October 31, 1984 many of us, in our simplicity did not feel unduly nervous. We moved around different parts of the capital city trying to assess the reactions of the man on the street. We waited to hear about an interim Prime Minister and discussed the sequence of events with friends and colleagues. What we did not do was worry about the Sikh community as a whole just because the assassins happened to be Sikhs - after all who worried about the Hindus when Mahatma Gandhi was shot? We expected shock, sorrow, indifference, dismay, What we did not expect was what began on the 31st evening and for some of us has not ended yet, and for many thousands of others may never end:

The burning of vehicles, stabbing and stoning began at 6.30 p.m. at the junction of Safdarjung and Lodi Roads. Mobs of 10 to 15 young men aimed at cars carrying Sikh passengers. At 7 p.m. we drove up to a policeman conducting traffic at this crossing; five vehicles were burning around us. "Stop the group from stoning" we shouted. "They are only out after the Sardars" we were told soothingly by the policeman, as if we should not worry about that. "Does that mean they should not be stopped?" We asked. He asked us to drive on - the police would be ~~on~~ their way, we were reassured. This reveals the attitude of the police all along the way, with a few exceptions.

For that entire night, the next day and night after that, through to the early hours of November 3, smoke filled the sky, Peace marches by concerned citizens, frantic telephone calls to the President, the Home Minister, the Police Commissioner, and appeals by private citizens and political leaders to stop the senseless killing, rioting, looting and arson by calling in the army immediately went strangely unheard throughout those bizarre days.

On 3rd November morning, when the concentration on the body of the late Prime Minister was reaching a crescendo with every force and dignitary involved in the arrangements for the funeral, members of the 'NAGARIK EKTA MANCH' came upon the horror of burnt bodies lying in the narrow streets of Trilokpuri, a trans Jamuna resettlement colony not far from the industrial complex of NOIDA. People were still hiding in the charred remains of their homes., having had no food, water or protection from marauding mobs for two nights and a day.

The frustration and anger at the inaction around us was converted into a desperate urgency to provide the victims with relief, medical aid, and although far too late, security. With hastily assembled food supplies, medicines and doctors. A part of our team reached the police station where, we were told, the refugees from Trilokpuri had been taken. This was the beginning of Farash Bazaar.

THE RELIEF CAMP

Farash Bazaar Naya Thana is adjacent to Jhilmil Colony in the Shahdara area. A large and well appointed new building it has some grounds and two blocks of four floors of small flats waiting for electrical and water connections before being commissioned as police residences. There are 144 rooms, 72 kitchens and 72 balconies most of which were opened for the refugees, the others being full of stores and supplies. At its peak, the camp had almost 3000 people which meant 20 to a room. Balconies and kitchen corridors were crowded with refugees - the new born, the sick, the old and the injured - but atleast it was shelter.

For all the absence of the police and the ensuing nightmare in Trilokpuri SHO Daryao Singh showed he was of a different sort. He had sent his men to rescue the living on the 3rd and had brought them to his police station without any instructions from higher authorities.

It was in the midst of this that we arrived at Farash Bazaar at 7 p.m. A baby had just been born in the grounds behind a truck, an old man with a cracked skull, surrounded by his wife and five small children sat dazed in the drive way. All shivered with fright and lack of clothing, many clutched on to us screaming and crying. All we could do with one doctor, two young students and a handful of us was to arrange everyone into the rooms, pass around biscuits and candles, dress wounds, diagnose ailments and dispense medicines, carry injured bodies, calm the hysterical and make arrangements with the people of the neighbourhood to prepare the morning tea for the refugees.

On November 4, we organised rations, a team of six doctors and collected out sized cooking vessels from tent houses. A team began work immediately on an aspect which proved to be of utmost importance - the listing of people (men, women children, babies) in the camp, in each room. We compiled lists of missing persons and identified those needing immediate medical attention. We distributed rounds of clothes as they came in - one piece each, then sets each, extra woollens for the children, elderly and sick.

Everyone of the 3000 refugees had spare clothes, soap to wash off blood stains, a hot meal, drinking water and tea by the end of the second day (November 5). The Nagarik Ekta Manch had by then, contacted the newly appointed Relief Commissioner, DESU, the Red Cross and UNICEF. On the third day a camp officer, a senior official, a magistrate on duty, the Municipal Corporation and the Red Cross arrived. Last but not least, unwelcome visitors such as the SHO of Kalyanpuri and Rampal Saroj whom the refugees immediately identified as being among their attackers were also seen in the camp.

The bulk of the refugees in the camp were from Block 32 of Trilokpuri. The rest were from Blocks 12, 13, 14, 18, 19, 21, 27, 28, 29, 30, 31, 33, 34, 35, and 36. As it happened they were all accommodated in the two blocks of the residential police colony, numbered 1 to 9 by us. In the front building were residents from Nand Nagari, Vinod Nagar, Kalirspur, Brahmpuri, Pratap Nagar, Kalyanpuri, East Vinod Nagar, Jwala Nagar, Shakarpur, Sanjay Colony, Old Seemapuri, Lakshmi Nagar, Babarpur and some families from Trilokpuri. In the rear building of the station were residents of 30, 32 and 34 blocks Trilokpuri, sometimes 15 to a room if three widows with their many children had decided to huddle together that first night. Above the main 'thana' were two large dormitories and a small room where 25 families from New Jwala Nagar, Biswas Nagar, Shakarpuri, Bholanath Nagar and Farash Bazaar had been brought to safety by SHO Daryao Singh although there was no burning and looting in their areas - only fear and tension.

THE VICTIMS

It was interesting to observe the conditions and attitudes of the three sections of the camp. The Thana Block people, known to us as 'Room 51' had friends who camp in cars with cooked food and hot tea several times a day. They did not mix with the others in the camp, complained about the dirt and pleaded constantly for out of turn supplies. When the clothes were being distributed they were the only ones, who asked for matching dupattas, silk sarees, new shirts. When the Administration unofficially offered Rs. 50/- per head to each refugee to leave the camp they collected their dues and left promptly to return to their double storied homes. Those who lost some of their household property shouted hysterically till they managed to collect almost double the supplies from us and other distributing agencies. The following profiles indicate the condition:

Room No. 51 Thana Block Farash Bazaar:

Rawal Singh Age 56 General Store Owner

545/A1 Karkari Road, Vishwas Nagar

Wife Joginder Kaur	Age 48
Children: Ranjeet	Age 20 Son
Dajinder	Age 23 Son
Prithipal	Age 19 Son
Davinder	Age 10 Son

House and possessions intact. Shop intact, Do not know the exact state. Came to camp on 1/11/84

Narinder Singh S/o Jawahar Singh Age 45

406 Heer Bhavan Building, Bholanath Nagar, Shahdara, Delhi - 37

Wife: Trijit Kaur	Age 32
Daughter Balwinder	Age 14
Son Gurmeet Singh	Age 20
Son Mahinder Pal	Age 19

None injured, None missing

Owns Shop: Maharaja Electricals,
62/7 Bhim Mati Dass Road, Teliwara, Shahdara

Burnt and looted. House intact, No looting
Wants to return home

The families in the front block had suffered looting and intimidation at home and had lost their businesses through fire. Many had simply fled as soon as the trouble started.

A common profile of this group is as follows:

Block 2, Room 3 Farash Bazaar

Tarsen Singh, s/o Lato Karan Singh Age 45
Government Servant

Office : Directorate of Inspection(Printing and Publication)
Income Tax Department
11nd Floor,
Hans Bhavan,
I.T.O.

Tarsen's wife is in Punjab. Res. address: 35/442 Trilokpuri
Delhi - 91

Children: Kalvinder Kaur Daughter Age 15
Poonam Kaur Daughter Age 12

Arrived at camp on 3/11/84
Everything at home was alright when family fled.
None injured
None missing
None dead

Harbhajan Singh Age 35

14/296 Trilokpuri

Regular Mazdoor DESU: Pay Rs. 900/- per month,
Bank Account: State Bank, Trilokpuri
LIC Policy : Rs. 10,000/-, 7500/-, 7500/-

Wife: Gurmeet Kaur Age 32

Children: Sukhbir Kaur daughter age 15
Ranbir Singh Son age 9
Amarbir Singh Son age 4

Articles lost: Jewellery Rs. 10,000/-, TV, Transistor, Sewing machine, watch, cyclo, furniture, household items.

Mohan Singh S/o Panjab Singh Age 62

Occupation: Bank Master, New Punjab Band, 44 Kolhipura, Dosana Road, Ghaziabad

Family: Widower. Children married and living separately

Helpers: None. He was beaten up on the way to this house.

Assailants: Unknown

Arrived in camp on November 2, 1984

Atleast ten families from this block had their bedding and a set of clothes and vessels with them. They took what they needed, such as extra underwear for babies, woollens and blankets, and asked us to give the rest of their share to the needier victims of Trilokpuri. Some had homes in the Punjab and were considering going there for a few months until the atmosphere in their areas in Delhi improved. They had been assisted by neighbours while local goondas had stalked their daughters and could therefore not return home immediately. About 20 families from this block left the camp by November 15th.

The rear block comprises the core of the Farash Bazaar situation. There were 225 widows, elderly couples whose earning members of their family had been killed, the badly injured and the burnt, whose ages ranged from six months upwards. There was pregnancy in many stages, deliveries in the camp, panic, hopelessness and a fervent determination never to go back to Trilokpuri.

The following case studies tell it all:

Panchi Bai Age 35 widow 32/42 Trilokpuri

Dead Husband's occupation: Coolie at Old Delhi Railway Stn.
Monthly income of husband: Rs. 450/- per month
Willing to work. Does not know what perhaps some stitching

Missing : Maya Bai Daughter Age 15
Kartar Singh Son Age 10
Babu Singh Son Age 6
Ladki Bai Daughter Age 4

Last seen at home when the mobs came. Have heard they are at Bala Sahib Gurudwara.

Property: House burnt, fans, machine, utensils, daughter's dowry all stolen. No surviving male members.

Ganga: Age 25 Widow 32/143 Trilokpuri

Husband: Krishnan Singh, Age 30 Killed on 31/10/84

Occupation: Charpai Weaver, Brother in law Gyami Singh age 21 killed. (Occupation Rickshaw puller).

Brother in law: Mahinder Age 16 Killed Occupation Rickshaw Puller.

Children: Hukmani Daughter age 10
Mera " age 6
Geeta " age 2
Sonnu " age 2 months

Property looted/broken. Gold-2 tola, Rs. 6,000/- cash, silver 250 gms, rickshaw, cycles

She wants to work. Has no skill, wants to stay with the rest of 32 block but will not go back to Trilokpuri where she lost her men.

Khattan Singh Age 55, 32/73 Trilokpuri

Occupation: Charpai Makor

Family: Jammi Bai wife age 50

Roshan Singh, Son, age 20, killed, Watch mechanic

Virendar Singh, Son, Age 18, Killed, Television mechanic

Miskin Singh, son, age 14. Works in factory

List of articles missing: 2 bicycles, jewellery, fan, Rs. 5150/- cash

Jasjit Kaur: Age 25 Widow
Block 31, Trilokpuri

Children: Attar Singh, Son age 10
Meenu daughter age 6

Father in law: Gurdev Singh age 80

Husband: Gurnam Singh age 45 Driver. Killed

Killers: Kamruddin from Block 31. Gaffar Khan from Block 32
Murari from Block 31. Sita Ram and family from Block 31

Those who helped: Hanuman, Madan, Gulab Devi, Puran, Bahirav,
Bhagwati, Nukkar, Bhaiya, Tea shop owner

Remarks: Local police told assailants to loot burn and kill

These coolies, rickshaw pullers and Charpai weavers are Lohiana Sikhs who have been uprooted now for the third time in their lives. Originally from Sind, they settled in Alwar after partition, gradually moving to Delhi to earn a living wage. They were moved to Trilokpuri forcibly during the Emergency and given 25 sq. yard plots at a rent of Rs. 8/- per month and Rs. 2,000/- towards constructing a room. These plots grew into sturdy little rooms with a courtyard, stairway to the roof and perhaps an extra room on top. Through hard work and enterprise the rooms were equipped with the symbols of urban life - a fan, a refrigerator, glass cupboards, a television a sewing machine, a few tolas of gold, a pair of silver anklets and a few thousand rupees in cash tucked away in a tin - trunk full of 'razais'. The lanes were narrow, and as families expanded and relatives moved in from Rajasthan, a park area became the Jhuggi block of 32 Trilokpuri. Mud huts decorated with hand painted figures and motifs as done in rural villages, stood beside the 'plot' area and its residents settled down with their ration cards obtained through the help of their local Congress (I) Pradhan Rampal Saroj. They worked and earned amongst Hindus who swept, sold milk, and shared their lives.

Within the space of 48 hours the lives of hundreds, both in the plots and Jhuggis were wiped out, and those very same 'galis' were strewn with burnt corpses, limbs, shorn hair and blood. The following affidavits obtained over a period of two weeks, beginning November 5th, tell the tale of what happened to these families. The names of the informants have naturally been withheld:

AFFIDAVIT

NAME: WITHHELD
ADDRESS: TRILOKPURI

On the 1st of November, around 10.30 - 11.00 a.m. a thousand plus crowd had surrounded our Block (i.e. 32 Trilokpuri) in the crowd I could recognise Ram Pal Saroj the Congress I leader of our area who stays in 32/480 Trilokpuri. Saroj was leading the mob and urging to loot and kill.

The mob entered my house. I could recognise Abbas (32/495 TP) his father and his brother in law (Jani) also Kallu from the jhuggis opposite our house. Kishore Valmiki the butcher, Pandit known as Father of dumb one, Jaggi Driver and his brother, Duli Chand (Congress I) and Anwar who lives in the Jhuggis.

I asked the crowd to have mercy on us, but they dragged out my two older sons and first beat them up and then burnt them alive. When my younger son and I asked for mercy they threatened to burn us as well.

Another person who was involved in the killings was Balvi Khan, who owns a milk dairy. Kanak Singh a Congress I man was also in the crowd. Niyamat Ali (Pahelwan) of 33 Block (Pradhan of 32 jhuggis) was also present. He was also a Congress I leader.

I am sorry but I cannot remember any of the other faces. I do remember that Abbas was the one that poured the oil on my sons and alongwith Kabu were among the people who set my sons alight. However the trauma of seeing the terrible deaths of my sons has been that while some faces are branded on my memory many I cannot place.

With such memories present for us all, I feel I can never return again to Trilokpuri.

NAME WITHHELD

This statement was recorded by me and is the true English translation of the statement by withheld. It was read out to him and explained in Hindi and he has understood the contents of the alone statement.

1. SIGNATURE OF RECORDING PERSON (SANJAY JOSHI)
2. OF RECORDED AND EXPLAINED IN MY PRESENCE (ASSEM SHRIVASTAVA)

AFFIDAVIT

NAME: WITHHELD

HUSBAND: WITHHELD

ADDRESS: Trilokpuri, Delhi 91

On the night of November 1, 10-12 persons came to my house after my husband, who was beaten unconscious by the mob. They were armed with swords and lathis and threatened to kill me if I didn't comply with their wishes. Then all of them proceeded to gang rape me. It was dark so I couldn't recognise them. But I can identify one person, Raju Valmiki. Raju Valmiki is a sweeper in Alankar Theatre, Lajpat Nagar, New Delhi who also played the role of Ram in the Ramlila in Trilokpuri this year.

WITHHELD

This statement was recorded by me and is the true English translation of the statement of withheld. It was read out to her and explained in Hindi. She has understood the contents of the above statement,

Signature of Recording: (ASHEEM SHRIVASTAVA)

Recorded and explained in the presence of: (ARPAN P. KAUR)

AFFIDAVIT

NAME: WITHHELD

HUSBAND NAME: WITHHELD

Address: Trilokpuri, Delhi 91.

Trouble started in our Block around 10 a.m. in the morning on November 1, 1984. Through the day mobs were on the rampage burning and looting the houses of Sikhs and systematically pulling out the male members and burning them on the street. I identified several people in the mob. There was the local Congress I leader (who is also the Pradhan of Block 32) Rampal Saroj who was leading the mob and instructing it to kill all the male Sikhs of the locality.

There was Murari who stays in Block 32 and has a grocery shop in Block 31. There was Nathu who also resides in Block 32 and works as a motor mechanic in New Delhi. Two of Nathu's brothers were also recognisable. There was Chand (a woman who has a cement shop in Block 31 and stays in Block 32) with her two brothers. There was Ramu the Bhangi dholakwalla. The butcher, Kishan was also present in the mob and his four brothers Shrawan, Shriya, Chotte, Kamal. I also identified Kharak Singh Pradhan of Block 33, Pahelwan and the latter's brother Rashid. I could also identify the Dhobi who used to wash our clothes. He stays in Block 32 and I know his house.

In the evening Rampal Saroj came with his hoodlums (Kishori, his four brothers, Murari and his brothers, Chand and her brothers and Ramu Dholakwalla among others) and pulled out our neighbours Badshah Singh and Nanak Singh from their houses. They gouged out Nanak Singh's eyes. They assaulted both of them with bricks and stones. Then they put burning cycle tyres around their necks, laughed and shouted jubilantly as Badshah and Nanak died a slow, agonising death. I watched all this with my own eyes.

At night, Rampal Saroj and his gang lit bonfires out of the loot in front of our house and stayed there through the night, shouting threats to Sikhs.

They were also shouting abuses and obscenities. They asked us to give all the kerosene we had. They were also filling kerosene cans from the depot in Block 26 which was open all day and night to assist the miscreants.

The police was conspicuous by its baseness. In fact, the morning of November 1, Police Constables Rajvir Singh among them, gave the signal for the mobs to loot, kill and rape and went away not to return till the next 35-40 hours.

On the morning of November 2, a mob of atleast a few hundred people came to my house. Our Dhobi whom I have mentioned earlier told the mob that our's was a Sikh house. After this my husband (name withhold) was pulled out and attacked with 'Lathis' and spears. Burning articles were then thrown on my dying husband. He died in no time. The people responsible for the killing were the people I've already named - Murari, Kishen (and his brothers), Nathu, Chand, the Dhobi, Ramu, Rampal Saroj and many others who I can't name but can identify if required. The same set of people then proceeded to kill Boolsingh, Charan Singh, Raj Singh, Gulab Singh, Jagdish Singh and the latter's brother.

Heaps of dead people were then burnt in front of my house by Rampal Saroj and his gang of hoodlums. Even people who were killed in adjoining streets were dragged in front of my house and burnt with torches made of blankets and other inflammable materials.

After indulging in all this loot, arsoning, killing and rape the mob finally left our street and gave us a chance to escape. We took refuge on the banks of the Yamuna beyond Chilla Village. We were rescued from there by army jawans on November 3 and brought to Farash Bazaar relief camp.

Under no circumstances, am I willing to go to Trilokpuri with my little daughter.

WITHHELD

This statement was recorded by me and is the true English translation of the statement of withheld. It was read out to her and explained in Hindi and she has understood the contents of the above statement.

Signature of recording person: (ASSEM SHRIVASTHAVA)

Recorded and explained in the presence of: (Malika virdi)

AFFIDAVIT

NAME : WITHHELD

ADDRESS:

ON November 1st, at around 1 p.m. when we heard that houses were being burnt and the local Gurudwaras had been burnt too, I, my husband, my brother and my three children went and took refuge in Z's house. By the time we had hid ourselves, children from the 'gali' came and told me that the mob of people had burnt down our house completely. We had left behind Rs. 15,000 which we had taken as loan for my husband to go abroad, was looted alongwith all the other household goods.

We spent the night hiding, keeping watch while the mob ran around outside killing people. At 4 a.m. on November 2, I sent my husband to 30/A so that he could stay with C's sons and nephews who had all had their hair out. I had hoped that they would not recognise him as a Sikh. At 8 a.m. he had tea with their family. At about 9 a.m. he again came up into the terrace. I could see him from our home just then a group of mobstress saw him. Salim, who lives at 30/499, then called my husband to come up to them. My husband had no enmity with anyone. He went up to them and said that he had three children and that they should spare him.

Salim then dragged my husband to our house took him up to the terrace and then pushed him off the 2nd floor of our house. They then came down and alongwith the mob, beat him with sticks. While he was still alive, they poured kerosene over him and set him on fire.

Twice my husband tried to stand up, aflame, and entreated them to save him. Women who tried to give him water, were beaten. He died suffering.

Later, men came to kill my year old son, and I did everything I could to save him.

The police themselves were amongst the mob, identifying Sikh families and inciting them to kill all of us. Urchins from Block 27 also came, looting and killing people.

I never want to go back to Trilokpuri.

THUMB IMPRESSION OF
WITNESS WITHHELD

AFFIDAVIT

NAME: WITHHELD

ADDRESS: TRILOKPURI

On the evening of the 1st, at about 6 p.m. when there was looting and killing all over, my son (withheld) aged 18 years was trying to make his way home and saving himself from the killers. But when he tried to enter my home Ramesh, who lives in Block 3G and works in the Railway, and Kishan who works in the same gali as ours and runs a Kirana shop, pulled him out. The first beat him with sticks, broke his arms, legs and skull. All through my son kept asking them to spare him because his mother is a widow. But they did not stop. They then poured petrol and kerosene over him and set him ablaze while alive. When (withheld) tried to pull his burning clothes, they beat him all the more and finally he died. When he had asked for water over them, they had not allowed anyone to go near him. When I begged the police to intervene and save my son, they laughed and told the mob to kill him and not to spare him.

That day we were brought to Farash Bazaar police station. Five days ago when we were taken to Kalyampuri police station and from there to Trilokpuri. I heard people in Trilokpuri saying that 'look at them - we killed their menfolk and now they are coming back to get killed themselves'. I never want to go to Trilokpuri and risk my life.

THUMB IMPRESSION
(WITHHELD)

AFFIDAVIT

NAME: WITHHELD

ADDRESS: TRILOK PURI

On the 2nd of November at 4 p.m. or so, my husband had just cut his hair and told me that we must escape. I told him that we should wait till it was dark. Just as I said that about 100 or 150 people arrived in front of my house. Someone from the crowd identified our house and said sardars were living inside. The people then started shouting and asking us to open the door. My husband went out and said he wasn't a Sikh. But they pulled out my brother in law (withheld) and withheld and beat them up, put them on charpais and set them aflame. In the meanwhile my husband ran to my mother in law's house. My mother in law appealed to one of our neighbours, Rashid who is a tailor to save her son. But Rashid ignored her appeal and continued to incite the crowd. My husband ran to the next gali where my neighbours tell me, they sealed him off in one room and set the whole place ablaze and killed him.

I, in the meanwhile, made my escape with my three year old daughter. Earlier, as I had tried to save my brother in law one of my neighbours, whom I can recognise hit me with an iron rod on my hip. I spent the night at a friend's place and was evacuated the next morning by the military. Even while we were being taken away by the military, the man who had hit me with the iron rod, threatened me to keep quiet, or he would kill me.

Today when I went home to collect some rations and clothes, the people of the next gali threatened to have me killed for having made a statement against them. I now live in fear of my life and do not want to return to Trilokpuri.

THUMB IMPRESSION
WITHHELD

AFFIDAVIT

NAME: WITHHELD

ADDRESS: TRILOKPURI

Being a 'Mona' Sardar, I was able to be part of the mob and crowd and remain undiscovered. On the 1st of November, the Bhangi's from Kalyanpuri were doing the looting and killing. They used lathis to first hit the men on their two knees so that they couldn't run, and then on the shoulders, and on the head. They would then pour kerosene on the hurt person and burn him alive. On the 2nd of November, the mohalla people were primarily involved in the looting, arson and murder. Among them were Karamat, a cement worker of 30 Block; Noorjehan made a list of all the Sardars in the Block. She called Jaggi of Block 31 a Muslim goonda and told him to prepare the list of the Sardar houses. He then brought all his goondas. Zulekhon, a friend of Nagrishan's was also involved. They would first go to the house of the Sardar, to make sure they were there, and pretend to save them, but when the family opened the door, she would call all the other goondas and they would loot the house, burn it and kill the men. Noorjehan is known all around the block. Other people I could see doing the killing were Jaseem, a plumber in block 30. Then the people from Chilla village came. They would first loot the houses and burn them afterwards. Prem, Rohtas and Biram all three of village Chilla, and who are milk sellers, were also participating. They alongwith several others would drag all the young women to the park and make them sit in alive. All the unmarried women of 31 block were taken there.

They would then decide who was pretty and who not, and those girls they wanted, would be taken to village Chilla. I saw one of the men from Chilla village drag a girl from my block no.30 by her hand when she tried to free herself from his grip, he picked up a stone and hit her on the head. I saw Mukesh, Rohtas, Prem and Birom of Chilla Village drag the girls to the nearby nallah and they raped them there. I didn't go near the nallah but remained on the street. I could hear the girls screaming in pain and fear. The men would shout at them and hit them. Some girls were taken to Chilla village and raped. But it was becoming dangerous for me, so I ran away after Julekha's brother Niyamat Ali, pointed to a house and said 'let us go and kill the Sardars inside' - but these were friends of mine so I somehow ran away and went to Block no. 21, to hide at my friends house. They protected us for three days and I came to this camp on the 4th. The police did nothing and sent the people to kill the sardars.

THUMB IMPRESSION WITHHELD

PATTERN OF KILLINGS IN BLOCK 32 TRILOKPUR

S. NO. <u>NAME OF PERSON KILLED(DATE)</u>	<u>NAME OF ALLEGED KILLER(S)</u>	<u>MANNER OF KILLING</u>	<u>NAME ADDRESS OF WITNESSES WITH HELD</u>
1. Nanak Singh (eve of 1/11)	Rampal Saroj, Kishori (+his brothers), Nathu (+his brothers), Chand (+his brothers), Murari Ramu Dholak- walla, Kharak singh Pradhan Pahelwan, Rashid etc.	Eyes gouged out, assaul- ted with bricks/stones tyre burning put around the neck	NAME AND ADDRESS OF WITNESSES WITH HELD
2. Badshah Singh (eve 1/11)	-do-	-do-	-do-
3. Bhagat Singh	Rampal Saroj, Gyan (+his father Mistri) Pundit, Ajit	beaten un- conscious with lathis + scythes. Burning tyre put around neck	-do-
4. Attar Singh (3/11)	Rampal Saroj, Kaunak Singh, Kishori Valmiki	Eyes gouged out, beaten unconscious and set fire to	-do-
5. Lal Singh (1/11)	Rampal Saroj, Abbas, Kishori Valmiki, Pundit, Jaggi Dhinvar, kerosene and Duli Chand, Anwar, Ka- llu, Karak Singh, Niyamat Ali(Pahelwan), Babu Khan	beaten up, doused in set fire to	-do-
6. Tara Singh (1/11)	-do-	-do-	-do-
7. Bula Singh (Morning of 2/11)	Kishori and others	Beaten up with sticks, bricks and iron rods and then set fire to	-do-
8. Jeet Singh (eve 1/11)	-do-	-do-	-do

S. NO.	NAME OF PERSON KILLED(DATE)	NAME OF ALLEGED KILLER(S)	MANNER OF KILLING
9.	Bhora Singh (Morning of 2/11)	Rampal Saroj, Kishori and Others	Pushed from the roof, eyes gouged out by Kishori and butcher, beaten up and set fire to
10.	Samudra Singh (eve. 1/11/84)	Kishori and Others	Kishori hacked him with his Khanjar and set fire to him

THE ASSAILANTS

What emerges clearly from the affidavits is that in Block 32 Trilokpuri, the main assailants and leaders of the mobs were the local Congress(I) 'netas' and petty hoodlums of the neighbourhood such as the local butcher, sweepers and auto rickshaw pullers who identified houses to be burnt and male members to be killed. They actively joined a 500 strong mob in doing so.

The reasons for assault by their own neighbours, 'netas' and local police are explained by many victims in the camp. The police, they claim, actually shared the loot and profits from the operations of the local hoodlums. They had often asked the Sikhs why they had not taken to earning their living through criminal activities when they were there to share the bounty and give their protection. The 'netas' spoke of helplessness, the 'toofan' (storm) caused by the sorrow at their beloved leader's death, and some spoke boldly of a 'hukam' (Order). The neighbours are all from the scheduled castes, economically depressed and harboured feelings of envy and jealously at the enterprise of their Sikh neighbours. Stirred into believing that their saviour had been assassinated by the entire Sikh community, they readily accepted the slogan 'khoon ka badla khoon' (blood for blood) in order to loot television sets, gold, cash and other pieces of material well being. Brutalised by their own living conditions, the violence and opulence of our film culture and the criminalisation of the police and politicians around them, bestiality came easily enough. The full list of reported assailants reads like the mugs gallery of a B-grade Bombay film.

1. Kishori Valmiki Butcher from Block 31 who used his carving knives to gouge out the eyes of Sikhs before they were killed and burnt - was protected by Rampal Saroj right through

- | | |
|----------------------|---|
| 2. Dr. Yahya Siddiqi | has a clinic in Block 27, led the mob |
| 3. Salim | goonda from Block 27 who was directly involved in murders |
| 4. Mukhri | tailor from Block 29 involved in murder |
| 5. Nur Jehan | of Block 30 reported to have incited Muslims by spreading the rumours that mosques have been burnt by Sikhs |
| 6. Om Prakash | mason of Block 30, involved in murders |
| 7. Ved Prakash | Om Prakash's brother, involved in murder and rape |
| 8. Salim | of Block 30 - involved in murder |
| 9. Abbas | of Block 30 involved in murder |
| 10. Niyamat Ali | of Block 31 - involved in murder |
| 11. Duli Hand | of Block 31 - local Congress(I) worker |
| 12. Abdullah | of Block 31 - Tried to abduct someone's daughter, involved in rape |
| 13. Kamruddin | involved in rape |
| 14. Raju Valmiki | sweeper at Alankar theatre, allegedly involved in rape, also involved in murder |
| 15. Bain | businessman who has his depot in Block 27 supplied kerosene free |
| 16. Sher Singh | Involved in murder |
| 17. Ramesh | of Block 30 - involved in murder |
| 18. Kamruddin | Chakki - shop owner of Block 31 involved in killings |
| 19. Dr. V.P.SINGH | of Block 31 - allegedly instigated mobs |

- | | | |
|-----|----------------------|--|
| 20. | Sharavan | brother of Kishori - involved in arson, loot and murder |
| 21. | Shriya | -do- |
| 22. | Chhote | -do- |
| 23. | Kamal | -do- |
| 24. | Jagga Sansi | of Block 32 involved in burning, murder and rape |
| 25. | Draupadi | Wife of Jagga Sansi, instigated murder and rape |
| 26. | Kharak Singh Pradhan | involved in murder |
| 27. | Gaffar Khan | cement dealer from Block 32, involved in murder |
| 28. | Babu Khan | Owner of a dairy, took part in killings |
| 29. | Manu Sansi | involved in burning and plunder |
| 30. | Somnath | directly responsible for killing several people |
| 31. | Ajit | involved murder and burning |
| 32. | Kadir | involved in murder and burning |
| 33. | Tallo Sansi | Draupadi's sister - instigated mobs to loot, burn, rape and kill |
| 34. | Ruplal | directly involved in murder |
| 35. | Omi | shoemaker from Block 32 - took active part in inciting and killing |
| 36. | Murari | grocery shop owner from Block 31 directly responsible for killing several people |
| 37. | Rashid | of Block 32 directly involved in killings |
| 38. | Pahelwan | brother of Rashid, took part in killings |
| 39. | Kallo Khan | dhaba owner of Block 32 - went around arson and looting |

40. Aziz took part in arson and looting
41. Amsar took part in arson and looting
42. Abbas cloth and chappal shop owner of Block 27 - took leading part in looting and killings
43. Dr. Lambo of Block 32 - instigated mobs
44. Kayamat Ali involved in looting and arson
45. Bhallo liquor seller of Block 32 - took active part in looting and arson
46. Jaggi responsible for several murders
47. Sher Khan responsible for several murders
48. Murli Khan involved in looting and burning
49. Raja Ram Rickshaw puller of Block 32 - took part in arson and looting
50. Bedhu Ram directly responsible for killings
51. Sita Ram milkman of Block 32 - led mobs which were burning and killing
52. Aiyya Son of Sita Ram - goonda who was directly responsible for killing several people
53. Toos brother of Aiyya - goonda who took active part in looting, burning and killing
54. Kalavati wife of Sita Ram - pointed out houses of Sikhs to mobs - carried kerosene cans with her which she distributed to miscreants
55. Bedu involved directly in several killings
56. Lokha involved directly in several killings
57. Bachan involved directly in several killings
58. Roopa involved directly in several killings
59. Zule Khan friend of Nurjehan of Block 30 - instigated mobs by spreading rumours -that Sikhs had burnt down mosques in Trilokpuri

- 60. Nathu (+his brothers) responsible for several killings
- 61. Chand (+his brothers) -do-
- 62. Ramu Dholakwalla -do-
- 63. Gyan (+his father mistry) partook in loot, plunder and murder
- 64. Pundit directly responsible for arson and killing
- 65. Kannak Singh helped Kishori in gouging out people's eyes - killed many
- 66. Anwar directly responsible for several murders
- 67. Kallu -do-
- 68. Bhoom -do-
- 69. Pappu -do-

The only difference is that the prominent personalities can be seen in flesh and blood even today in Trilokpuri.

Here is a true life portrait of a politician turned murderer, turned 'saviour' who is still allowed to roam free by his mentors who appear to be no different.

Rampal Saroj is 45 years old, Pradhan of Block 32, Local Congress (I) leader, and was the ring leader of the mobs which went around killing people, raping women, looting and burning houses and property on 1st, 2nd, 3rd November 1984. All the refugees from Trilokpuri staying at Farash Bazaar testify to the fact that Rampal Saroj masterminded the riots there (especially in Blocks 30, 31, 32). He was seen personally stabbing people with a knife which he was carrying with him and stringing burning cycle tyres around the necks of people who were singled out for attack. He is also believed to have publicly instructed the mobs to burn all the corpses so as to destroy any evidence of the murders. Saroj was arrested on 9th November but was released on bail on 14th November. This would raise questions about the political reach of this seemingly small time goonda. It is also interesting to note the tactics that people like Saroj employ. A few weeks after the riots, a Sikh from Block 32, Trilokpuri accompanied one of us to his house to hear his version of the incidents of 1st/2nd 3rd November. Saroj started shedding crocodile tears and made as if to regret the fact "that he couldn't be of any help to the Sikhs at the time the mobs came to kill, rape, loot and burn". "Come back here", he pleaded, "you are not going to get place anywhere else".

Such is the hypocrisy of this dehumanised creature who is also an active worker of the ruling party. Recently he brought out a poster which throws further light on his character. We reprint the poster translated from Hindi below:

THE POOR PEOPLE OF TRILOK PURI DEMAND AN EXPLANATION OF 48 HOURS

"Delhi Punarvas Sangharsh Samiti" on behalf of the rehabilitated colonies Himmatpuri, Trilokpuri, Shiripuri, Kalyanpuri and nearby villagers pay tributes to the great leader and the mother of the entire country late Mrs. Indira Gandhi and supports the new Prime Minister Mr. Rajiv Gandhi and Minister for Information and Broadcasting Mr. H. K.L. Bhagat. We want to know where were the high officials of Delhi Police during those 48 hours. Today almost the entire poor people are being blackmailed. The constables of Kalyanpuri police station are pouncing on all of us in the dead of the night. The innocent people want to know who had killed and looted the Sardars of 32 Block? The reality is that the dwellers of Block 32, 31, 30 and 33 whether they were Hindus, Muslims or Christians were lamenting on their misfortune in their houses for 48 hours during 1-11-84 to 3-11-84. Today the black shadow of the police is hovering over their heads. If any survey is done, it will show that many people of Block 32 have left their houses and gone off or they are thinking of leaving. We the poor people appeal to Prime Minister Rajiv Gandhi and Information and Broadcasting Minister MR.H.K.L. Bhagat to hear the cry of us poor people. We request them to stop the blackmail by the Delhi police.

Working Committee: Sarvashri Rooplal, Ramsingh, Dulichand, Musharnag Sehar (Vice President), Islam Ahmed, Kannak Singh, Ved Prakash, Ayub Khan, Gozi Mohannad, Raghuvir, Chandra Devi, Usman, Summamuddin, Sohanlal Mistry, Nazeer Mistry, Mohammad Nasir. Anup Singh Cricket Captain, Ratanlal and Uday Ramzain.

PRESIDENT
RAM PAL SAROJ
DELHI PUNARVAS SANGHARSH SAMITI

Many of these names are already familiar from the proceeding affidavits.

RELIEF ASSISTANCE:

For each that killed, there was one who helped. Individuals in Trilokpuri such as some mentioned earlier, SHO Daryao Singh and his men are among those gratefully thanked by all the refugees at the camp.

Many people came to the camp to donate clothes, rations, blankets, shoes and money. Some went away wondering whether it had been a good idea trying to distribute these with "their own hands" as there was never enough to go around and the act of charity inevitably ended in a free for all, with the mobbed donors beating a hasty retreat. Families from the neighbouring colony helped with the 'langar' (community kitchen) for a week.

Agencies such as the Red Cross offered to distribute milk but did not return. The Shahdara Rotarians passed around milk bottles and baby milk for three days. Springdales School volunteers distributed hair oil, tooth powder and combs and then moved to a 'gali' in Kalyanpuri to rehabilitate those who had stayed amongst the rubble of their homes. The Times of India Relief Committee and the People's Relief Committee, Youth Association, industrialists and garment exporters whose own factories had been burnt, came forward with large donations in kind. Unless they were handed over to our group for equal distribution in what came to be known as "Chaubees Number" (Our office and store room in the Thana Block) it was always a question of the survival of the fittest where the strong and aggressive would grab the most.

Gurudwara Groups were never in prominence at Farash Bazaar. The DGPC came three weeks later to consult our widows list in order to arrange pensions for them.

Political Persons of the ruling party largely kept away. The Information and Broadcasting Minister Mr. H. K. L. Bhagat visited the camp on the sixth day. The refugees became angry and agitated, shouted critical slogans and the widows cried hysterically with the result that he had to leave without distributing the blankets or being able to speak to the large group of indignant victims. Most other political figures (mostly women and wives of political figures) came to make low key 'assessments' and went their way with no visible follow up.

It is remarkable how no Congress(I) personage came to show public concern, console the tragic victims, promise them anything or even wipe their tears for the benefit of Doordarshan as usually happens when there is a flood or drought. There were no headlines assuring help to the victims or condemning the carnage. Instead there was only an explanation that the earth is bound to shake when a big tree falls and with that the victims were swept under the administrative carpet.

The story of the administration is a long and frustrating one, with only some responses, mostly at an individual level, providing the proverbial silver lining. To begin with, a short but true story:

Almost the first thing to follow after DESU had fitted the blocks with lights, and the Municipal Corporation had brought in drinking water, was a colour television brought by the Delhi Development Authority under the Lt. Governor's instructions "to listen to the Prime Minister" as they said. The late Prime Minister's ashes and urns were still the main focus on television and would have had a detrimental effect on the already shattered psyches of the widows and others in the camp. Arrangements for ambulances, orderly distribution of food, information on missing relatives detailed announcements of compensation form procedures and many other such vital matters were either non-existent or far from satisfactory and eventually handled by us. The senior government officers in charge of the camp politely refused to accept the television as a substitute. As one remarked, 'either we do nothing or we seem to do the wrong thing'. A news item from the Statesman of November 10th, 1984 is reproduced herewith:

MOVE TO INSTAL COLOUR TV SETS AT CAMPS

"Under instructions from the Lieutenant-Governor, Mr. M. M. K. Wali, officials of the Delhi Development Authority tried to distribute colour television sets in each of the ten relief camps in Delhi.

Those in charge of these camps, however, immediately dissuaded the officials from setting up these sets. According to reports the purpose of providing these sets was to convince the viewers that calm had returned to the city and to give them the opportunity of listening to the different people being interviewed each night on the late Mrs. Gandhi. Camp authorities warned the officials that they could take no responsibility for the reaction such a move might provoke.

Meanwhile, it is learnt that the Delhi Administration and the Union Government are reconsidering its earlier decision of having cash compensation application forms distributed from three centres in Delhi.

According to some relief agencies, Mr. Ashok Pradhan, Relief Commissioner, has understood the difficulties this would cause to many of the affected. These forms will now be sent to each of the relief camps and government and voluntary agencies will assist in the gathering of information. Security fears are still strong enough for most people to resist any efforts to persuade them to leave these camps".

Compensation was announced for deaths, injuries and damaged houses. This was certainly imperative and timely although inadequate. However, filling and submitting the compensation claim forms (Annexure 3 and 4) was a superhuman and highly complicated task which left even hardy volunteers confused and exhausted, not to speak of the near panic it continuously aroused in the victims.

Farash Bazaar Camp refugees were provided with only 600 forms on November 10. They queued for almost two days to get these. The final date for submission was November 15 and could not have been adhered to. The forms were in English, the claimants were not expected to keep duplicates, no pens or stamp pads were provided, and each claim had to be filed on a separate form. On spot verification in the absence of the claimant lead to adhoc criteria being applied by different verification officers. The word of local witnesses, particularly when some of them were the assailants, could hardly be relied upon. Medical certificates could not have been obtained in the emergency conditions under which people were treated. The Safdarjung Hospital team of doctors were told that they were not authorised to issue certificates. Self appointed lawyers and other touts outside the centres where forms were to be submitted advised that FIRs and death certificates had to accompany the forms. Many did not know if their relatives were dead or missing. Many did not know if their houses were still standing as they had fled during the burning. What could illiterate widows do if the business establishments of their husbands had been destroyed? They could not ask for compensation alone for the destroyed shop or vehicle and most could not be expected to take a loan under the R-2 form restart the business and pay interest of 12½% per annum. There was no relief offered for all the property destroyed inside their homes. We were besieged all day with anxious questions.

The following tabulation shows the claim form picture at Farash Bazaar.

FARASH BAZAAR : COMPENSATION CLAIMS(R-1)

BLOCKS	CLAIMANTS	DEATHS	INJURIES	DESTROYED HOUSE/ PROPERTY	WIDOWS	UNWILLINGNESS TO RETURN
THANA	7	-	2	5	-	4
1	30	1	1	30	2	28
2	42	3	6	52	9	42
3	42	6	15	37	11	21
4	36	16	11	32	8	29
5	79	56	22	77	43	77
6	69	39	15	60	38	52
7	64	33	11	61	30	64
8	78	44	8	75	37	72
9	93	45	22	86	46	76
TOTAL	539	243	113	515	224	465

TOTAL CLAIMS: 871

Submitting these claims at the office of the SDM Shahdara involved our volunteers sitting there for three days at the SDM Shahdara's request, entering these forms in his register and writing out the receipts themselves. There was always such a huge crowd at the office that any help from the administration in filling forms was impossible. The panic and rush was at its peak on November 15 until the extended date was announced at the last moment. Despite our repeated requests to the administration this announcement was not made earlier. The illiterate widows were again in a near hysterical state.

While the last of the forms were still being submitted the verification officers had got to work. Thirty one cheques arrived one day for house damage. They were all for Rs. 1,000/- The claimants indignantly returned the cheques stating that it was not enough to replace a door and window let alone provide for the burnt, inside portions. The next day injury cheques for Rs. 1,000/- arrived although there was no such category in the official guidelines. Again, these were returned in anger and the clerks went away advising us to talk to the authorities.

As of December 4, some death, injury and house damage claims have been paid at the camp, but alongwith these a new problem emerged - that of the jhuggi dwellers. The statement below explains part of the problem.

AFFIDAVIT

NAME : WITHHELD

ADDRESS : BLOCK 32 Trilokpuri Father's name: Withheld

On the 1st of November when I was returning from work, people in Block 34 told me not to go home as all Sardars in Block 32 were being murdered. I had been in their house till the 3rd morning and went to my jhuggi in Block 32. There I found everything destroyed and all my family missing. I was told that my father,(withheld), my brothers(withheld) and withheld had been killed on the 1st of November. I then came to Farash Bazaar Camp and found my wife and children; My two sisters in town and their children and my mother were also there. All four women were witness to the killing of my father and two brothers and had seen their dead bodies. My father and the brother lived in one Jhuggi and my elder brother and I had a jhuggi each right next to each other in Block 32.

At the Farash Bazaar relief we filled in the R-1 impensation forms. I filled a claim for damage to dwelling; My mother (withheld) filled a death claim for my father (withheld). My sister in law (withheld) filed a death claim for her husband (withheld) and my other sister in law (withheld) filed a death for her husband (withheld).

Four days back I had gone to Block 32 Jhuggis to see if I could retrieve property from my damaged jhuggi. Over there I met Rampal Saroj who was there with the officials who had come from the Magistrates office for verifications. Rampal Saroj told the officials that nobody had been killed in Block 32 jhuggis. He also told them that everybody from the jhuggis had run away from their jhuggis. He accused us of only playing cards, gambling and drinking, which is an outright lie. He also said that all the jhuggis belong to people who also have regular plots. This is a lie because we have our independent ration cards for each of our jhuggis. Rampal Saroj signed as a witness, claiming that the death claims were fraud. However when the officers asked a 'chakkiwala' of Block 32 to stand witness to the deaths, the chakkiwala whose name is Jaspal Singh, S/o Arju, Singh said that he had seen all those people killed. But Rampal Saroj started calling him a liar and threatened him. So he did not sign as witness.

We fear that because of interference from Rampal Saroj, we will not get our due compensation.

THUMB IMPRESSION
(NAME WITHHELD)

This statement was recorded by me and in the true English translation of the statement of (withheld). It was read to him and explained in Hindi and he has understood the contents of the above statement.

Signature of recording person:

Recorded and explained in the presence of:

The Jhuggi dwellers are considered unauthorised extensions of the plots. Rampal Saroj, having obtained their ration cards for them, now wishes them away. It required a visit by us to the Relief Commissioner for the administration to agree to reopen these cases for reconsideration. There are presently over 300 claimants who are still in deep distress, unsure of whether their claims are yet to be processed, or have been rejected and if so the reasons therefor. To whom do they go for an answer? When will they ever be at peace? When will be state think first of the human being before they formulate procedures, systems and policies.

REHABILITATION AND RESETTLEMENT

For the victims of Trilokpuri who cannot conceive of returning to the graveyard where their assailants will continue to be their neighbours, a policy of relocation is imperative. In a meeting of representatives, both men and women, from all blocks in the camp, we formulated a proposal based on the most important features that emerged, namely

- a) that they did not wish to leave Delhi
- b) that they were willing to live in a fully integrated manner with Hindus as long as they were not of an economically lower status
- c) that they were willing to give up their Trilokpuri plots in exchange for a flat or plot of land of equal value
- d) that they did not want a separation of the widows from the rest of the community.

In response, the policy makers speak only of widow rehabilitation of their future now than when they reached the camp. They need a home to call their own, and a pension to supplement the income they may receive from assorted job offers. They will have to overcome illiteracy, learn some skills, find employment in factories, offices, balvadis, hospitals or learn to run a small shop or own an auto rickshaw which their young sons can learn to drive. They need comfort and hope, and the presence of the remaining men in their community to help them care for their innumerable children, aged in laws and perhaps even remarry. This cannot be done in widow's homes. The administration fears the mergences of Sikh ghettos if they offer alternate plots of land yet Pamposh Enclave in South Delhi is a Kashmiri Ghetto, Chittaranjan Park a Bengali 'ghetto' and block 32 Trilokpuri was already a Sikh 'ghetto'. Do we want widow ghettos too?

The disbanding of other camps and the consequent distress of those who were forced to live by the roadside near their damaged houses impelled us to petition the Delhi High Court not to disband camps if the people did not wish to leave and the state could not guarantee their security. (Civil Writ Petition No. 2595). The Court directed that the inmates should not be forced or compelled to leave (CM No. 3769/84 dated November 16, 1984). The refugees were able to rest without fear of eviction and muster a sense of psychological stability. They now await a decision on their proposal for resettlement while classes for the younger children and schemes for the psychological and occupational rehabilitation for women and self-employed men are underway.

A TELLING LESSON

The first and most significant indication of the need for psychological rehabilitation came from the men in the camp on November 4th in the form of a demand for turbans. After losing everything and undergoing the most gruesome experiences, it was this symbol of their identity that they saw as their foremost requirement. The shorn and beardlessmen appeared naked and embarrassed and needed this piece of headgear to cover their humiliation.

Late one evening a tall, handsome autorickshaw driver showed us his photograph taken prior to the riots and recounted his story. "I hid in a tin trunk in my neighbour's house for two days. They begged me to save their lives and mine by cutting off my hair and beard. Finally, with tears flowing down my cheeks, I did. Today is the sixth day that I have not been able to look at myself in the mirror". We distributed over 500 turbans with special care and respect, knowing the inadequacy of this gesture in terms of long term actions required to do away with the deep injury inflicted on their psyches. An elderly Sikh gentlemen who came to distribute a mere 40 turbans at the camp a month later made a strange remark. He said he did not wish to distribute them to those who did not intend to grow their hair again as these turbans would go waste. We persuaded him not to take such matters into account for our hope was that everyone would have the courage and pride to be a Sikh both outwardly and inwardly.

The administration and the State must understand their responsibility in removing the deep hurt. No amount of voluntary agencies or sectarian groups can or should attempt to fill the gap exclusively. The ruling party and the bureaucracy that serves it should symbolise the attitudes of justice, secularism, unity and humanitarianism and not the short term gains of electoral politics. As of now, they have been found wanting.

NAGARIK EKTA MANCH

DECEMBER 5, 1984

ANNEXURE - I

LISTS MADE BY VOLUNTEERS AT FARASH BAZAAR BETWEEN 4.11.84
AND 6.12.84

1. Master list of Heads of households giving local address, camp location
2. List of widows
3. Detailed profiles of widows including skills, help needed, dependants etc.
4. Details from widow profiles tabulated in chart form
5. Profiles of each household including occupations, members killed or missing, property lost, assailants, helpers, willingness to return to their homes.
6. Assailants list of Trilokpuri
7. List of claimants of compensation, local address, nature of claims filled, receipt numbers.
8. List of ration cards, licences, certificates for guns, schools, passports, insurance certificates sterilization certificates.
9. List of information on basic needs for self employment (carpenters, charpai weavers, sewing etc.)
10. Compensation claim complaints
11. Affidavits/Statements by victims
12. List of missing persons

These lists are not totally accurate, nor exhaustive as there is constant movement in and out of the camp. Information given by the people also vary according to their understanding.
